

Tuesday, May 2, 1967

Group II

San Francises

Nyland : Some new people here tonight. Who's new. Well it's like a semi-open group. What with the influx from New York still here I can't really make out.... So now what will we talk about because we ~~all~~ days the days are numbered now, kind of, tomorrow without some of oh by the way where's Doug---who's going tomorrow?

DOUG: well about twenty people so far, but if anybody needs a ride they can see me after the meeting.

Mr. Nyland There's enough room?

Doug: There'll be enough room,

Mr. Nyland: good, and how about Seattle

Doug: A few people making up their minds

Mr Nyland: Have they any minds to make up? It's getting close now because we'll be leaving Saturday morning so please try to make up your mind whatever there is of it and that we get a little bit plans also from the people in Seattle and the idea of course is to go and to meet in Seattle. If we leave Saturday morning some of us may want to stay overnight or drive through or whatever it is. We won't make a special place you can if you wish of course but ~~no~~one is bound and then we'll try to be in Seattle by noon, probably in the afternoon and most ~~probabl~~ likely the place to meet will be at ~~at~~ at Andy's, isn't that the best----Doug---what do you think, at Andrew's?

Doug: Oh, I've never been there

Mr Nyland: Ron, what do you think, where's Ron?

Ron: Yes, I think that would be the place to meet.

Mr Nyland: And everybody should have that address and then a week in Seattle after that we'll be back by Sunday, Sunday morning there will be ~~agin~~ work. This coming Sunday you'll be on your own as far as I'm concerned, but the following Sunday all of us who want to work there come, we'll try to be back early in the morning and let's consider that Sunday very important. I know that you will be in each others ~~way~~ but opportunities for that you don't get so easily and it is very nice to work together with a lot of people not knowing what they are doing and being in your way all the time and it gives you excellant opportunities to see yourself.

how you really react with different people and how automatic you are, what you really are because you are as you know ninety nine point nine percent very very seldom that you even have within sight the possibility of being awake and when you are then you start to act on it and when you are you fall back again into an ordinary state of unconsciousness. I mean simply that we have in ordinary life what we use as brain, so try to make it an opportunity for yourself because I'll be here still for another couple of weeks after that but the time is going very fast and we have to make plans because we have to organize a little bit so as to see that some of the things that we have started will be maintained, particularly regarding movements, of course, and also the kind of groups that we do have and what we perhaps may be able to do afterwards with a little bit of further organising and whatever the requirements may be. I hope that tomorrow in Big Sur there will be some people there who might remain interested and it would be quite useful to have that kind of a contact. As far as the experience here is concerned with the people from NY and those who have already been here and back from NY and Boston, the reactions of the kind of experience they have had here are very good and I hope it will last. I hope that it will stimulate some of us here to have much more contact with each other because you have to organize with each other different kind of trips together and to see how you are on such a trip because when you meet, when you sit of course you are quite meek, and nothing of the particular specialties, idiosyncrasies of your personality will come out, all you do is to sit and ~~be~~ listen and perhaps to get in an argument. It's a very small part of yourself that is showing and when you are together on a trip camping or even when you are working together on Clara St. when you are physically engaged together and more or less dependent on each other, then certain tendencies will come out unnoticed, without your knowledge, because that's the habit, you can't help it, you can't prevent it, but you may be able to see it and of course you will see it in others and you will be critical about it because you think you are so much better and whatever there is of vanity and love of yourself and different kinds of criticism, what you think other people and how you compare and this and that and even if you make up your mind, making attempts to be much more honest you will see how difficult it is when you are together.

It is not a question that you then will be able to work better, you must understand that, the question of work is really quite a different kind of a thing. What you gather from working together is that you see yourself more, but you cannot see it impartially and usually what you do see is remembered, very seldom that you will see it at the moment when it actually happens because it goes too fast, and then when you do see it you will immediately criticize it in some way or other or like it or dislike it and your emotions will play a part in it and of course it cannot be work. But at least you will get a data, you will find out a little more about what you really are and quite honestly, maybe sometimes much to your surprise, that you are really that way and you don't want to admit it and still you will have to admit it because you will see that it happens time and time and again. As far as work is concerned, you derive from gathering data a certain stimulus. You will see yourself and, as I say, you may not like all this what you see or even if you like it you start to question it, if it is justified, and all the time there should be in you a definite wish of some kind. But that ~~you~~ what you see of what you then of yourself observe, not what you observe of someone else, leave other people alone, they have their own particular world, it's none of your business and you are at the time not in any kind of a condition to teach, all you can do is to tell them you are making attempts for yourself to want to work and sometimes it may become noticeable and perhaps in that way they can profit, but don't take it on yourself to help someone else when you yourself are quite unconscious and you don't know very much about it. One begins, there is something in one which of course, when a person is normal, that he wishes, there is no doubt that he wishes something, it depends a little bit where that wish is, on what particular plane and the plane may be low, it may be a satisfaction of ordinary things in ordinary life, it may be a plane that one considers oneself important and you want respect or maybe you want to do certain things for other people in order to derive some benefit for yourself. Very seldom that you can love a person to such an extent that you don't want anything in return, and also when you want to distinguish yourself or you have an idea that you want to produce certain things for next generation or for admiration at the present time, but you are interested in yourself and you want to be recognised or you want to be a good friend and sometimes you

may wish to sacrifice certain things and the plane of that kind of wish wherever these wishes come from, sometimes from your feelings, sometimes a little deeper, sometimes maybe a wish for development of yourself not in dexterity not in something that you already partly know and not in the direction of the development of any one of the three centers with which you are familiar. You see the desire for yourself can of course be that you want to be satisfactory as far as your body is concerned. Your body has many wishes and your feeling that it ought to be satisfied and your mind that you ~~want~~ ought to embellish it, you want to develop it, you want to make it grow as much as you possibly can, all of that belongs to wishes of an ordinary plane which of course can be quite easily satisfied on this earth, this kind of life that we now happen to lead, ^{that} of course is important to us because we happen to be born here, but you see it is still a low plane, it still belongs to humanity as a whole, it belongs to a personality as he possible can develop and even if he becomes an expert in any one of these three directions he still remains an ordinary kind of human person with a development, sometimes an overdevelopment of whatever his ambitions may be or his talents, but there is as yet nothing that one could say that a person could be free from that what he is producing. Now perhaps that is an important question because as long as I remain identified with anything that I do I remain a human being bound to earth and again the question comes up what is important for a person---should he consider himself always belonging to earth having to perform certain duties and perhaps obligations for himself even including the maintenance of himself, feeding himself properly or utilizing his talents in the right way...Does it lead to anything that a man on earth could do if he develops in that what is now his personality even to the acme of its possibilitywill he then fulfill his function as he is as a man or will he only fulfill that what he is on earth to the greatest possible extent. It is a question of the definition and it's a question also of the realization for oneself what one really wants, because if man is what he is at the present time and if one pays attention mostly to that what he is physically and feelingly and whatever his mind is, the assumption is of course that if he improves ~~at~~ all of it that he then finally will reach a state of freedom... if that is the aim of man. It is very difficult to say because the different definitions for oneself are of course not always the same and

levels of being and satisfying ones desires in a general sense of course are quite different for different people and we make a distinction between that what man is at the present time, even if he is fully developed at the present time in the ordinary sense of the word of that what is allowable as far as the earth is concerned, and that what could develop if a man considers potentialities within himself which are now latent and have to be developed in a different kind of way because mother nature is not interested in that kind of a development. I think this has to be quite clear that man is a dual person of which one is actual as he exists and the other is potential and the existence potentially is really not an existence because it is not useful, it is not applicable in any particular way and one cannot handle it as it were because it is not there, it is not outgrown, it has a possibility for growing, of ~~xxxxxx~~ course, that is potentiality, but it is not actual. And so we divide a man between that he actually is and what he might become and that the emphasis of a person's life is also twofold; that what he is responsible for on ordinary in ordinary life on earth and that what he should and might become responsible for if he knows how to develop himself and change the potentiality into an actual existence. This, of course, is called the evolution of man. An assumption is quite obvious, that that he is on earth he is not evolved then only to the extent that the earth will allow him and cannot go further even than the atmosphere around the earth and that his ambitions may be that he ought to be able to live almost I would say, allegorically, on a plane of the planets or a plane of the sun. That of course I say it's allegorical because it doesn't help us very much even if we fly to Venus or Mars because we are not as yet equipped to live there and there is nothing in man that is even comparable to that kind of a level of being as represented by the planets or by the sun. And then the question comes up what is in man that actually could be compared and that could grow out to that kind of a level and if that is his potentiality that then for himself he has to find a certain way by which it could develop. So these are the two things that one has to keep in mind; how am I as an ordinary man on life using everything that is possible for me that is now partly potential but it has a chance of development as far as earth is concerned to its greatest possibilitys, and is there something that is not at the present time fed on earth and only very seldom and if in a ~~general~~ way we call

spiritual nature or a spiritual form of its being something that is located probably within a person's heart but in any event might be associated with that what he breathes or air in a certain way if he could understand how to extract from the different kinds of foods which he now eats or which he now takes in, certain substances which at the present time are not digested. This whole question now simply comes back to what do I believe that a man is capable of and, as I say, this is a matter of one's own definition because it is entirely personal and there is no prescription for it and only that what one believes in as a possibility for oneself as one studies or as one lives, as one feels and as one associated with other people, whatever you listen to, whatever is written already, whatever is available as esoteric knowledge, of that what is alchemically known but never really considered, of that what we believe in sometimes as the existence of another world in which there may be a spiritual development about which we know very very little and we start to know a little bit more because we have much more of an open mind and an attitude towards it that perhaps in that kind of a direction if man actually has something that is similar to such possibilities that he then tries to discover what is in him that really could grow out into something that would be much more worthwhile. When I say much more worthwhile I mean by that a different level of being which for him being on earth as he is, would be higher, and you cannot avoid thinking about this and feeling about this in any particular religious sense because somehow or other that kind of an idea, not religion, but that what is via ~~xxxxxx~~ man's spiritual life if it were necessary for man to show that on earth or if earth even gives the possibility for that kind of a development or if for that possibility of growth one has to be in contact with higher beings...beings not living on this earth but beings let's say which are to some extent spread all over the universe and with which sometimes we may be in contact, and if we are not in contact that that what is within oneself is to some extent and assurance that certain things of that kind must exist, so that then the question of philosophy or religion is simply related to the conduct of a man's life, the expenditures of all his energies, how he maintains it, and to find a way by which he could develop that what is now potential. And you know Gurdjieff considers the potentialities of man, that he is at the present time.

as he is, as mother nature, I call that mother nature all the time, as if the conditions of earth which are allowable for man, that man being subject constantly to this law of gravity as far as his physical existence is concerned and that there is a law of gravity which applies to a psychological state and that that law will not allow any man to fly away from earth or even to develop in an ordinary normal natural sense certain things that will enable him to continue his life after his physical body dies and that only if he has a certain means or a knowledge of what to do about it ~~then~~ in his ordinary activities of daily life he ought to be able to acquire enough data in the first place and then the utilization of such data for the purpose of further growth and gradually develop in him something that could become free even when his physical body dies. And the whole theory as far as Gurdjieff is concerned is of course based on the fact that man as he is now has such potentialities, such probabilities, perhaps the probability of those who really wish to work and maybe the actuality of an existence of certain people who can reach by real effort the state in which there might be the possibility further of growing, that growing out or evolving that what is now in them and is there and could develop provided the proper conditions were created for it. All of this you can consider completely without taking any cognizance of religion or a god or His Endlessness, but it is much easier if you see it as a totality of all life existing in which the earth happens to be just a little part but temporarily life exists in the form of humanity and it is much more logical to assume that ^{THE} life must exist, of course, in different parts of the universe as a whole and that the whole idea of endlessness would mean and must mean that it exists at the present time everywhere and always and that for man his particular task would be that gradually out of this tremendous quantity of material which is now presented to him and through which he has to live and which affects him and which to some extent he is bound, binding him to earth and to a great extent he allows himself to be bound and to remain that way, that sometimes in some people the ideas must occur....how can we have hope of ever freeing ourselves from this kind of a bondage. We try it of course in many different ways, we hope that sometimes by creation of certain things which do not exist but which come into being because we

spend the time and energy and thought and feeling on themm that they then by themselves will give an image so that we could have the continued desire to become free if freedom is really the keyword that ought to be used for it. It is not prayer, it is not contact with a higher area of being unless that higher being can tell us what to do, and nether is it a statement of the conditions and a description of the conditions on earth; how they are and how bad they are and how they prevent us because we can talk about that from now until doomsday how difficult life is and what really is the cause of it, perhaps we don't know but we find it ourselves pragmatically speaking, that there is something that holds us back and that perhaps sometimes it is called selfishness or vanity and sometimes it may be ~~o~~nditions in which we happen to live, sometimes associations with other people. sometimes it is as if even if one wishes to become free and one prays for it that such a prayer is not heard because it may be that it is not the right kind of prayer and maybe we don't know really what to ask for. The condition as Gurdjieff describes it is as we are on earth as only a state, a certain state of consciousness we call it unconscious because there's a possibility of a more of a conscious state compared to what we have here, and it is unconscious changing over into a form of consciousness, again I say if a man knew how to get there, would then compare to the state of unconscious as we are of which at the present time we know two kinds; ordinary physical sleep and another a waking sleeping state, but above that is in the direction of further evolution, there is another level called then self-consciousness and above that again would be another level of cosmic consciousness. So you see also these terms are not quite correct for if consciousness exists it exists also eternally and everywhere, there should not be any distinction between that what is now ordinary sleep and sleep as we know it in ~~ordinary~~ daily life and sleep without this particular identification with ourselves or bondage in the form of this kind of a body and also the state of cosmic consciousness. They are not separated from the totality of ^{all}consciousness existing the same way as life if life is forever and ever without end, never should be ~~separateness~~ separated and put into different, you might say it, compartments and at the same time this is the condition which we find that man is represented as a man or animals or plants or forms of life which exist and which we acknowledge perhaps to some extent that what exists even

in minerals or in forms that we now call inert matter, they still represent a low form of life existing simply because it exists. That all of that has a form and that it is put into a form by ordinary that what we call natural processes and that really when we talk about that what is infinity that we at all times use finite words in order to define it and it is extremely difficult for our minds and sometimes not as difficult for one's feelings to be able to conceive of the possibility of everything existing everywhere and always as we say god, His Endlessness, would exist and if we have any belief in the terms immipresence or omniscience or omnipotence and the question now again is man actually able to conceive or even to experience such concepts and the second question is, is man entitled to it because there must be a reason why man is on earth and perhaps that reason is to help man exist and being put in the form of a human being and that life temporarily is separated from all life simply in the form of a man, that then if man dies that form of life can again be united with all existing life. This ~~is~~ theory, we don't know it, every once in a while a theory is like a working hypothesis, we simply assume it but it is not an action as yet until all possibilities have been exploited and everything has been considered from all possible angles and that the result finally has become absolute. We are quite a distance away from that and so far we have to work with whatever we've got and be our nature and our mind and feelings limited that at the present time that even the thought of such a possibility of a concept even if we don't experience it already would be worthwhile for a man to have hope, naturally a belief that if he only could find the key that would open a particular door to eternity that he then could step in and at such a time be completely free from all manifestations. This whoe question now....does infinity exist and to what extent can we actually describe it and if we try to describe it don't we have to use finite terms because that is the limitations of ourselves. You see, as ordinary man we are limited, regardless of what we feel we can develop in an ordinary sense, the limitations are inherent because we are living on earth. This happens to be that kind of a fact and I think the more we can acknowledge it the more the less we will be surprised when sometimes certain things are attempted that they fail. That is, that we need not be surprised if we actually know that that

is the normal condition and that if man could develop and become free from what he is now that then he has to develop some form of body which can be free from the law of earth, the different laws, that is the gravity law and the psychological law, and for that reason that perhaps we should have a container which is less dense, more ethereal and perhaps spiritual in nature and because of that this kind of a freedom which man now experiences, whatever there is of him at the end of his physical life, that then he leaves this and to that what continues to exist is not any longer subject to the laws of ordinary existence. Regarding the body, of course, it is a very logical assumption that this must be the case because any other theory will run into difficulties of explaining all the facts. At the same time, if we assume ~~that~~ this, it doesn't mean that it solves all the problems for us at the present time that the way they ought to be solved but at least there is a hope that somehow, sooner or later, with enough intelligent work, and I call it intelligent now, that is the know how of how to work and how to free oneself, that then maybe there will be a possibility for man really to understand what is the meaning and the aim of his existence and perhaps he then can see why he was born and why he had to live his life on earth the way it has been meted out to him or the way he had to live it because it happened to be the way he happened to be born, where or how or with what kind of equipment. So you see this now becomes a life problem.....how to become free.....and of course if one puts it that way one has to be fully convinced that one is bound. What binds us....I can say, of course, unconsciousness, we can also say habits, we can also say certain desires of a lower level which remain on that level without any aspiration towards a higher level and the answer naturally to that would be to try to eliminate all these things which are now in the way and which could be from the standpoint of evolution be considered obstacles. How can I eliminate them because I have no power about the conditions of ordinary life as I happen to live it, and then only within a very ^{tiny} small circle, and that the only world that I can actually start to manage is the world of myself, that is if there is a possibility for me to understand myself for what I really am and if I can see that in this there might be the possibility of further growth. Again, I have to see to what extent I am bound with myself the way I am, even if my ordinary physical body binds me, that also I am

bound by the way I think and by the way I feel and that many times that what I consider my own of course is not my own at all, it is something that has already been lived before me and that I simply have taken because I have read about it, I have felt, I have seen certain things I have associated with, I have built up certain things within myself which, of course, I now consider myself since I say I have spent energy for it and at the same time it has become quite crystallised within me. If man is free he would not be interested in the differences between good and evil on earth, he would not be interested in vices or virtue, he would take his life as it is and accept it the way it is without any further criticism because if life exists, all forms of life and whatever form it is put is acceptable from the terms of life hereafter or that what might be called God or Endless Father Creator. Excuse me when I use religious terms, because even if you don't use them there is exactly the same kind of a concept in yourself for which you use your own words that what a man is essentially and that what he really knows to exist and sometimes it gives him his inner I, that is, it is as if at a certain time there is a certain insight a realisation of the possibility of his real existence without any particular description for himself or without being able to explain it in any kind of a terminology, nevertheless that his existence for him is real and he knows that that is his life. Gurdjieff would call it magnetic center as something that exists within each man as a form of life within, not being bound, but covered up at the present time, and that the problem of life for man as he is on earth is really to take the responsibility for that ~~which~~ with which he finds himself and then tries by all kind of means which are available to him to free it and to put in such a way that it actually could leave him if ~~that~~ it is necessary for that form of life to leave him, so that the whole problem of death could be solved if one could experience and undergo a certain development in this lifetime so that death can lose its sting and not be a menace and not a danger and that in reality that kind of changing over from a physical body into a spiritual body simply means an entrance into some other kind of a world of which we, at the present time know very little. Religiously, of course, we do know certain things and we also use terminology for that and many religions are of course based on it but the question always is in any religion or philosophy----what do I do, how can I get there, what is there if I

read the Bible or the Zendavesta or Islamic literature or even Buddha and so forth, what is there for me actually there I with my limited mind and my feeling even the way it is can understand or even can feel and then in accordance with what I now understand and feel actually can do whatever is required. You see the concept that we have to introduce when we talk about different levels of being is of course this question of subjectivity and objectivity, because if freedom is really an aim then the freedom has to be from subjectivity, whatever is now subjective and whatever is now represented on earth as we ourselves and we consider ourselves subjective human beings than that what would give us a freedom is exactly that we cease to be the human being as we ~~are~~ are and that nevertheless that what is life could take on a different kind of a form or at least manifest itself on a different kind of a plane where there is not this subjectivity and the term simply when we say objectivity simply means a separation from that ~~when~~ what is at the present time in existence to that what is for us still potential and towards which we wish to go, and in a general way we ~~say~~ say then objective is that what is more, to use again the term, godlike or at least at a different level where we ultimately wish to be united or which mystically we always hope that somehow or other god will smile on us and take us by the hand and lead us into heaven. Each person for himself has to face that particular kind of a question without any fail, that is, you may not wish to do it in your lifetime, then you face it when you die. It doesn't make any difference because that question is going to be asked sometime where do you wish to go, what is your aim.... because we are an entity now, like it or not, we are not someone else, we are a self-contained human being with a form of life in a certain way, how we express this life becomes our personality and now that will be asked as a question....what is this value of life for you now....and if you don't want to solve it solve it tomorrow and if you don't want to do it tomorrow wait until you die and then the question again will be asked. Who will ask it? that what is represented by the totality of all life, if that wishes to have your form of life again united with it or if it will allow for yourself a certain period in which there is a possibility of further growing in order to free yourself by means of efforts which you make under the guidance of that what you then at that moment could understand in relation to the freedom which you

should as a human being at the present time at least be interested in. It is so idiotic that we have no interest at the present time in spiritual development, then only to a very small extent and even if we do and claim that we are interested, we use terminology that is old and hackneyed that has no more definite real life in it any longer because that what we used to be has become dogmatic and we have lost the contact with that what I still call the doctrine of existence.....that what is the essential value of all religions of all philosophies or that what is really essential in any art expression or that what should be pursued in the direction of science. You see, we wish, whatever road we come from and wherever we are to go to the center of all things, all these roads will lead to one point, the point you might say which has an absolute value because it has no dimensions. At the same time it will give us the beginning of that kind of I for oneself which is of a different kind of quality and sometimes call it godlike because it is the only way by which we could approach what is really meant by God, and only that what we know within ourselves to exist and which at times has a certain freedom of which we become cognisant only at certain moments, the certain moments are called the moments which we do not forget, moments in which our ordinary functions stop just for a little while and then the realization of that kind of an existence that we still have regardless of our functions not functioning, that realization of that kind of a moment which we do not forget becomes for us eternal. Again this whole question what is this life and why do we continue to wish it, because we wish it we want to continue with it we protect it we take care of it we are at least no~~e~~mal persons not particularly sick, that we want to continu~~W~~ ~~W~~ with our life and we ~~W~~ want to continue to give it enough the body to sleep to give it enough material so that we can think, feel and also that we have enough to think about and that we are of course satisfied with and sometimes in very narrow limits and that sometimes we believe that the easiest way out in the line of least resistance is really the ideal for man and that the way we now technologically rey to develop so many gadgets so that we don't have to do anything at all and just sit and hope that beautiful chickens will fly in our mouth....this of course is such idiocy and such nonsense because it does away with what man really in his inner being will feel that he knows that he has to do something about his living, that he knows

that a certain point in his life there is something that then makes him realize that he has to take the responsibility for that what has been given to him and for which of course he was not responsible for at all but nevertheless with which he finds himself, that is his body, the way he is, the way he has to live on earth, and that in the acceptance of that in taking the responsibility for the main tenants that he hopes then that his life will be as long as possible provided naturally that he doesn't get too sick and too tired of it. These are again the questions, but you see it is nothing else but a little bit of a material form which of course dies, and then of his feeling of his emotions when they are beautiful and that what he likes to continue with and also protects them and then wants to create out of that certain things that of course are worthwhile and also that he hopes by means of his emotions to reach a higher level of being or at least have contact with that what he considers higher so that he can pray to it and that in that kind of a contact sometimes he has the idea that he might be united with it and goes into it or that he is worthy enough to receive from that what is a higher level that what really belongs to him as his birthright and that ~~what~~ intellectually of course what he loves to do is have an understanding instead of knowledge. How will man reach it to become objective, because if such subjectivity keeps him on earth if he could become objective he would be free, and again this question comes up, can man actually find a way, and if it exists is he entitled to that kind of wisdom. That's a very serious question, because man is on earth and why is he here and why should he leave it. The responsibility of man of course is two-fold; he lives on earth like it or not, he has to take it, he has to take life as it is, he has no right to take the possibilities of his life as manifestation away, he cannot kill himself because he avoids then what may be required for his development and although theoretically you can say he would set his life free there is not enough developed of his life that it could stand on its own feet. The problem is that man in his two-foldness has to take the responsibility for the life of earth as he now lives and fulfill all the requirements which have been placed on him and that in that sense he pays his debt to mother nature because mother nature exacts life from us, she wishes to be paid, she wishes to extract from us enough so that for the purposes of the continuation of mother nature as a whole on earth, existing on earth

existing in our solar system or in the cosmic ray in some place or other. There has to be a reason why earth is the way it is and why the planets are the way they are and that mankind belonging to earth has to fulfill the requirements which are inherent in the place of where earth finds itself and besides that this aspiration that man has to wish to become free and to fulfill different kinds of functions and ultimately to find a place where he really belongs as a result of the recognition of that what is within him as his life, that for that he takes the responsibility of maintaining it, and to prepare himself in that what is now his prison the possibility of freedom during his lifetime so that when he is set free that then he has wings. You see this necessity of the duality of the responsibility, how ~~he~~ will he do it; by concentrating first and paying his debts to mother nature or will he withdraw from earth and shut himself up in an ivory tower and consider himself a writer or an artist, ~~or~~ away from his life, should he go to an uninhabited island, should he be exclusive, should he feel he has the responsibility that god knows him and only him and that therefore all he has to do is to wait until God will call him. You see many of these things can come up in the life of a man and there is no way of judging who is right and who is wrong and only for yourself you must know and that the finally the solution to your own life has to be based on that what is your own conscience and to the extent this conscience is developed to the extent that also your mind has a certain understanding of the way things ought to be, that simply the fact of being born on earth as man incurs in itself a responsibility for the maintenance of man and fulfills that what is required of him in the best way he can and at the same time to try to develop by means of paying mother nature something that for him will give him a chance, you might say, to assume or to establish credit for the life hereafter. Again I use that kind of a term, you see the life hereafter is not hereafter, it is now. If omniscience and omnipotence has any meaning it must be now and otherwise it doesn't exist, if time has a limitation it is no longer that kind of time which determines the existence of all things. I have to find in this kind of terminology to which I am used have to be used to or have to use, in a general way to which I am limited because my mind and my feelings are limited, if I want to admit it that then in that exertion of myself trying

to uncover the veil so that the knowledge can be shown to me and that somehow or other I dare to enter and that then I will not die because I am not equipped enough that now the responsibility is that while I am living on earth I have to find a way of developing without neglecting the responsibilities I have as a man. This of course means that man should become much more complete than he is. Gurdjieff calls it harmonious simply because there is balance then in man between the three different sections no full grown to its possibilities which are now potential and which mother nature will not allow to grow out but which great ~~xxxx~~ nature will allow it because that is the realm outside of this earth, that is the realm for us in our solar system of the planets which within us are our emotions and that what is the sun in our solar system which for us and within ourselves is our mind. But you see the mind is not developed because it is just a little bit of something that has been struck as a note do and the possibility, the potentiality for that what is the mind what it should be is the totality of an octave, and how far ~~xxxxxx~~ we are removed simply by striking a note do that we think we have the whole octave. We know that we don't know how to think, we only associate, we do a little bit of certain fact gathering, put them in the brain so that they become available in memory ~~XxANExEVERYxONCExINxAXWHILE~~ and every once in a while we have an ide of putting certain things together and become an inventor and then what we do we invent, usually the gadgets for ordinary life. Where is the invention for man of how to grow and become a real man, how could he be harmonious if he only has a couple of things developed and on thing more or less complete and the rest more or less emotionally half-way, intellectually at a very small and low level of existence. You see you don't have to agree with this, you have to investigate it for yourself and you have to be quite honest because as long as you believe that you have all the possibilities of man as he should be and that for you you think that a man is already harmonious or that he is constantly in balance and that he is at peace, you see that he has an easy way for himself of living, that he is balanced in the sense that he knows at any one time what to do, what to think and what to feel and then, when he is compelled to do, that he then is able to select the right kind of words or the right kind of feelings and that he can control his activity, that a man is

able to do at any one time whatever is required in accordance with the necessities of the circumstances where he happens to live. If a man is honest he knows he is not that at all and he knows that he is constantly in that sense unconscious because much of the things that he does do is just mechanical and automatic behavior forms. We know that we have cliches, we have habits, we have all kinds of ways by which we lose our temper, by which we cannot control anything not even an ordinary kind of a thought, that something comes up and we see it and by association with our ordinary sense organs we react immediately to anything that we experience. So let's don't talk about a man being already complete or harmonious the way he is, he is not at all a man, he is sometimes much worse than a man, he is sometimes ordinary a kind of an animal having only his particular physical body to satisfy, and that is because we are educated that way, our whole tend of education, everything that we are concerned with; health of the body, health so that we can actually do this and that and the other, means of transportation to transport our body where is our interest at the present time, and the real possibility of a development of that what should become his brain, a real brain with thought, being able to think clearly for himself and to be original and not to associate or to take what someone else has already thought and to repreat all the different encyclopedias. Where is his own , where is his own experience, why does he limit himself and when he grows older he limits himself more and more because he doesn't want to be disturbed. Why is it that a man wishes to sleep, why does he object to anyone poking him in the ribs and telling him to wake up. You see these are the questions that must come up, and it has to come up constantly because it's the only motivation that you will have for wishing to work. As long as you consider your-~~self~~ self in a certain state of smugness that everything is already satisfied and all you have to do is to live a little longer and you will be blessed by God, he won't even know you because all you will remain is a little speck of dust and to that you will return and whatever there is of your feelings is still so associated with your body that it almost has no right of existence. I am not saying that there isn't a spiritual quality of man which continues to exist, of course it does, it would be idiotic to assume that that would die because that what is within one

as feeling and a wish to continue to live and a desire for the maintenance of oneself that has a value and that is independant of that what is now subject to the laws of earth, while, you might say, there is something that one can say in man that is a representation of God because life is in man and life is God and if he could now understand it and develop then what is the representation of that what is of a higher quality in him to its fullest possibility, then such a man could then have a choice to continue to live on earth or if he wishes to free himself he could free himself at the time that he wants to give up his body. There are many theories about that and of course all kinds of different kinds of interpretations and it doesn't matter very much because the problem remains, am I at the present time complete, if I am not is there a chance for further completion and if that exists.....how.....again, that is the direction. Now either we are interested in the possibility of the development of man in the sense that he becomes more spiritual and by spiritual now I mean now a different kind of body which is free from the limitations of the physical body, and again it is logical to assume this, because if the direction is to a higher level of being and a higher plane then man at the present time knowing that such a thing can exist and having a thought or an idea that it ought to be possible for man, it would be idiotic to think that he can think about that without giving him the possibility of actualizing it somehow or other, and this of course is the key ~~to~~, the mystery to life, and that we can find in all kind of books hidden here and there, secret doctrines of some kind opening up only at certain times to initiates who want to go through the difficulties of actually sticking through it until finally they do discover that what is beyond all action. If one only wishes and is willing to sacrifice and many times these kind of sacrifices will take one away from ordinary earth and you go to a cloister and you sit and meditate or you spend the days as if they are always Sunday as if you should be in church all the time and at the same time you neglect your ordinary life, your relationships, everything that has been put on you and that you have made yourself because you have assumed a responsibility, you don't discharge them because you think it is better to be holy and to be in the presence of God and you miss entirely the reason why I have been born on this earth. No one is entitled to

leave this earth unless he has paid, paid in full for his existence, paid in full to his father and mother who produced him and who now, thank God, have been instrumental in the formation of that what is you and now when you take it you take also the responsibility that is inherent in the fact of being born and that having satisfied that reasonable not sentimentally and not because it was ordained, because you wish, because you have a conscience you develop a conscience now regarding yourself, the responsibility of working in some way or other to develop not only the material satisfactions, but that what is the ~~xx~~ reality of your life. That what is needed for that is the acknowledgement of the existence within oneself of what Gurdjieff calls magnetic center within, it is a central point of one's existence, it is the essence of one's essence, sometimes it is called quintessence, five times distilled, it is pure because it can exist by itself without any adjustment, without any fuss or feathers, it is God within one and it is the beginning of your conscience, it is that where inspiration ends and goes over to a state of quietness and the other, that what we know it has to do with, that what is our enemy, that is time, time eats us and unless we know how to eat it we will never conquer it and the only way to eat it is to understand and what it is and to know that time for us in our limited sense and that what we know with our minds is always dimensional and that the point of time for us non-dimensional would represent eternity and that the word we use for ~~xx~~ that is moment. These are the two things that are not of this world in man and they happen to be because man represents both that what he is as a human being and that what he is potentially, hoping some day to understand the relationship between that what is reality for him and that what is the totality of all existence outside and within him of which he is part without knowing it. One ~~works~~ then on oneself, one tries to introduce into subjectivity the different ideas of ~~objectivity~~, of being objective, being ~~free~~, being free from subjectivity, being free from the bondage of the body, being free from the bondage of feeling, being free from the bondage of intellectual association. This is the meaning of objectivity, the freedom from that kind of subjectivity which is our personality and that has to be introduced at the time when everything of oneself is hundred percent subjective and only a very very small quantity of energy as

represented by the real wish to unite with that what man could become as his God in developing that what is his ~~consciousness~~ consciousness into a state of self-respecting consciousness and that what man could develop as his conscience, real conscience within which could tell him without any doubt so that there is between his consciousness and ^{his} conscience no conflict like there is at the present time between our mind and our feelings, and that as a result of that unity of purpose of the aim of knowing and of feeling emotionally involvement becoming committed to the possibility of an activity that as a logical result from those two there will be man having a will to be able to do. Work in itself as you know it's very small, very simple, it's extremely difficult because the surrounding is your enemy, your mind is your enemy, your feelings because they are stereotyped they are your enemy, your body is your enemy because it has it's wishes, the body and the feelings are associated, there is no chance of separating them. The mind cannot operate in any nonsubjective manner, you have to find something as a result of the wish that one really wants to become free and one really wants to understand why we are ~~here~~ living here and really to understand and believe in the possibility that something could develop in man if and when he knows that then he has the firm desire to follow that particular road regardless of what is involved, regardless if it means that he will die to himself. You see, don't make a mistake about that because this question of objectivity, the question of going to a different kind of level of being, is not going to be that easy, it is not subject matter for a tea party, it is a serious question of your life, because your life is at stake. If you don't wish you will die. Gurdjieff would say ~~you~~ that you will die like a dog and of course there is no reason to assume that you will die like a human being, all that will die is your body, your feeling, it has not had a chance, not enough to stand on its own feet, it is still too much dependant on the expressions of your body, it has not ~~even~~ had even its own expression of an emotion standing on its own feet as an emotion. You see, man doesn't know this, you think that we have feelings, of course we do have them but they are immediately expressed in any form of behavior, the body takes over where the feelings should really have the possibility of standing on its own

Try to find what is emotion without a wish to express it, what is really an emotional quality, what is there of man as he knows his emotions to be without the desire to manifest them, can an emotion be by itself without expression and only as a rate of vibration, **can man emotionally unite** with that what is higher also of an emotional quality without involving himself and wishing for himself the benefit of that kind of unity, where is the prayer for the wish to unite without asking God to help us to do what we would like, where is the reality of not my will but Thine. I say seriously because we always wish, and this is the requirement of man in his life, to have desires because that is what gives him the motivating force for the wish to continue to live and he hopes that something can be accomplished he aims for it I say at lower level or a little higher or whatever it may be all the time, he wishes for that what he believes in could exist for him and then when it is there he becomes of course identified with it and loves it because he is satisfied and it has fulfilled whatever his requirements may be, but it has not made him free, it has made him much more identified with that what he has produced or what so-called God may have given him or whatever he feels that was a necessity for himself satisfying that what is his desire in his subjective state without considering if it was good or not good for him. And of course, what is good, the only thing that is good is when one wakes up, everything else regardless of whatever the conditions on earth is concerned from an objective viewpoint is absolutely the same. What's the difference when one looks at it from an eternal standpoint, subspecies eternitatis, that I see it as if from above, and then because of that kind of a distance I don't even see distinctions any more because they are all the same to me for me the earth becomes a speck, my body is just an instrument for living. But really, when I wish to see, when I wish to be cognisant of my own existence has to be by means of a mind which records facts as they are without any personal interpretation on my part, without any interference of my feeling, without any desire to like them or dislike them or to change them or to criticize them or to put them in a pigeonhole and classify them and give them a name. The existence by itself does not require anything of that kind as far as the earth is concerned, everything is the same because it is all subjective from an objective standpoint. That what I am I have

to learn to accept, myself the way I am now and not the way I wish to be because what do I know of what I should be because I am limited in my knowledge and sometimes that what I wish is simply the satisfaction of the moment. Now can I say that I know, that I know what is absolute value to me if I wish to go toward absoluteness. I may not aim that high but at least when I say objective or at least when I say freedom it has to be freedom from something that now binds me and my subjectivity binds me constantly. You see I emphasize this kind of thing because it is an entirely different state, it has nothing to do with the continuation of the existence of myself as I am even if I improve it, even if I give it all kind of chemicals and drugs in order to expand it a little bit, it stays the same subjectively. How do I get out of it, by the ~~w~~creation of something that is objective if there is the possibility of that kind of a creation, that then I wish to ~~w~~all that my I, if that I has the attributes it has really the necessity of an existing in accordance with objective values and if then at that time that what I believe God to be is represented in the manifestations of I and for me again this is limited because all I can think of that if I could record, if I could be an instrument which simply happens to be observant to that ~~w~~at I am that all I at the present time ascribe to I is the ability to record that what is a fact truthfully. But that in essence becomes objective. I cannot determine as yet what I would have to be, I for me as a representation of God naturally would have all the qualities of that what I now ascribe God to be or believe in, and how can I describe it when I in my subjective way am constantly influenced by my own little wishes. It is very difficult to know what I should be, but I can start because I know that it has to have one quality, it has to be impartial, that I know, so that what I now observe, and I observe myself because I cannot observe others, ~~xxx~~ and only that what I get as value what may be others to be is of no use to me because it is not my experience. So you see the limitations now in the beginning for work, it has to be in the direction of fulfillment of certain requirements, because if they are not there then there can never be an I, it has to be observant, I mean by that it has to be alert, it has to notice, I have to record, I has to have something I call a visual organ, but it is not a visual organ because you see this recording of this I, this little telescope, has to be ~~in~~ such a way that it is

instantaneous and the only way by which I can imagine that is by comparing that to intuition, to intuitive values, to that what is recorded at the moment when it happens, then it is there as a replica of an image which becomes for me a fact, when it is recorded on that what is then memory for I. Again, these are difficult terms or concepts. I has to be in existence observing myself--it--my body--in its manifestations. I leave the others alone because I cannot observe very well a feeling/ when I have to be impartial and I cannot really understand simultaneity, the living in the moment, when I am interested in a thought process because~~s~~ my thoughts, my mental functions, it is not at all instantaneous, it is always based on anticipation or memory, it never lives in the moment so I have the difficulty when I should develop that I apply it to something that is at least a little bit more neutral in behavioral forms of myself, my body is exactly the same as the telescope directed on Mars and watching what takes place on earth. The earth is my body, it is the behavior of that what is with mountains and ~~xxxxxx~~ rivers all the habitual ways, all that what mind thinks the body is and sometimes is right and sometimes is wrong. Now I has to record that what actually takes place and what actually is there and has to accept it for the way it is without having any interference from my feelings as liking it or wishing to change it. This is the difficulty. The observation has to become an impartial one, then I call it, as a result of the existence if I which now records it, a moment of being awake. But you see this awkeness does not continue because the moment for me as a moment is very strange, it is not time, it is an existence without any dimension and that therefore in the beginning I have to change the word awakening into that what is only an awareness, as if it is a flash of seeing at a time impartially, again seeing in the sense of real observation of that what is there --lightening--lightening which lights up the country at one moment and everything becomes clear. For me awareness is that kind of an experience, if it could be continued, if these attempts are continued to be made against all ~~xxxx~~ the difficulties which the mind and the feeling will present, that my effort is strong enough, that my wish is strong enough, that my real desire to want to acquire and to accumulate truthful facts about myself, I hope then that because of this accumulation I can see the truth. This is really the question, do I wish to see the truth, am I willing to submit to

whatever is truthful as a fact, it is real science for me because in science I must accept truth, not ~~the~~ interpretation that would be an explaining of it, but a fact of existence for myself as reality, that is a scientific fact and there is no further question about it. When it is has once this particular axiomatic value this is where the hypothesis changes over into an axiom, into that what is reality as truth without any further possibility of anyone denying it. Objectivity means the acceptance by everyone without any difference that what exists as a fact. That's the definition of objective art for instance. We are not there naturally because mother nature does not allow it, we live in a different world, hoping for the existence of it and gradually trying to get experience which confirms for us that such a possibility actually can exist as an experience, infallibly, without any question of doubt. Now this is work, and now you wish to wake up, and now you wish to become conscious, and now you wish to live on the different plane of self consciousness, and now you wish to continue with your ordinary life as it is and you wish to pay and you wish now to use your life as it is for the purpose of a development of that what isn't as yet so that in this kind of payment to mother nature and doing it correctly you can then at the same time, not having to withdraw into any kind of a church or into the ivory tower or a cloister or somewhere, but in the midst of your ordinary life, to try to develop that particular kind of a faculty with which then this I can start its own life of developing so that the aim of this objectivity actually could remain in existence and become, to some extent you might even say, personalized, so that it is able for us to have some use of it that then at the proper time this I could start to function ~~xxxxxxxx~~ normally ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ like a human being should function normally or like God on earth would function normally so that then this I would tell as a guide what is right and what is wrong, what from the standpoint of objectivity has a right of existing and that what from the standpoint of subjectivity sometimes will have to be eliminated because at the end it will be destroyed anyhow as far as we are concerned. So you see this assurance of being able to find that particular essential essence within oneself which can then become permanent, that is, that what always will remain in existence and not be any

further subject to the laws of destruction as we know them on earth, but that they have a certain quality belonging in its density value to a higher level of being where things are, I call them, spiritual or ethereal, or at least where they don't have to take on the form with which we are so familiar, and that although there is a manifestation of a certain kind belonging to that kind of a level and although there is this objectivity which perhaps is not part is partially only fulfilled, not as yet complete, and that undoubtedly there are different levels of being until finally probably the absolute could be reached or that the understanding of the absolute as being now can be understood in its proper sense. All of that it has to do with ~~the~~ a further possible evolution of man and there is nothing to do with the present time, with the first step that has to be taken in order to gether data about oneself as truthfully as one can make them so that when with this I can continue to grow, when it has more grown up, when it has attributes of its own, when it actually is funtioning correctly, it is not only recording but also becomes interested in ~~the~~ that where you might say it came from as being created by that what is really in the highest possible values of myself that then the obligation of this I is again to return and it becomes then as if this kind of spiritual value starts to speak through me as an ordinary person, as if that what is spirit uses me as a medium for telling the world of earth what is what regarding time as eternity. This is the function of I, this will of course, if it continues and if constantly under the influence of this kind of a higher value that what is my personality now becoming subject to that kind of an influence will gradually change and of course will adapt itself to the condition belonging to a different form of life and that in that then this I changing my personality into an individuality, becoming then as it were, an image of God as God is, not dragging God down to the level of where I am, and consider him a human being sitting on a throne. The realization of that kind of ^{an} eternity, that kind of experience, this formation of I, this is the quintessense of Gurdjieff's work, this is the sole reason why there is the possibility of telling a person what to do because he has work, and his work is the creation of that objective faculty developing into a fullgrown telescope with the observer and ultimately with the object that the only and the sole

object in its own life as I representing then God on earth. This is the reality that man should try to find and if he wishes and if his wish is fervent enough and if that whatever his wish is connected with what he knows to be and in his posture indicates that what he really wishes to sacrifice for the purpose of further understanding, this is a prayer in which all three centers of man as he is and as he might find himself can be untied in such a prayer will be heard because it is pure. The purity, that what is sincerity, that what is seriousness, that what is honesty, that belongs to one conscience, that belongs ultimately the voice of God, it is not God, it is only a representation of God within one, but there is a possibility of gradually out of this tremendous stupid kind of life that we happen to lead to distill certain things that more and more will take on an eternal value, and ethereal value, a real value of that what really exists, and to be able then to leave and to live there even if one continues to exist in this body. Such are the aims, naturally the solution to one's life, why do I exist? in order to serve what? to help maintain the universe, to be for my fellow man what I should be, to love them or to tell them and to help to tell them how to work, to see what they can do and what they could believe and to give them hope because of course there is hope, because that possibility is for each man. This kind of possibility exists because why should it be limited, it doesn't mean that it will be the actuality, very far from it, because humanity was not built that way, humanity was not built as one I or ~~one~~ organ of heart, it has different functions to fulfill even on earth and there will be many many human beings which will still be supporting wells for the totality of all life existing as mankind, including even animal and the plant kingdom. One's aim in one's life to find this, and to know at each time, to be reminded and each time to try to remember oneself, one's real self, to be able to know that what one is in reality, that what one used to be when young and not spoilt as yet, that was the reality of life then just starting, not having yet an atmosphere of protection and being of course vulnerable and being very much like a white sheet of paper on which many things have been written ever since because of education and well meaning people. To discover this again, to find out where is it, to make it transparent again so that the rays from the sun can

actually penetrate and give it light in reality then develop because of the warmth, the benevolence that it will have for the wish to sense that what is now closed in and has receded like Atlantis, to bring it up again to the surface of the earth, to be able to live in that kind of life if one wishes without being ashamed to tell and to show and to manifest that kind of reality of oneself because that is as real man should be and then as I say to be able really to think and to consider really, to make acknowledgement of all things existing, sometimes perhaps ones fellow man as brothers and sisters, perhaps sometimes not as sentimental as that, but in any event as a form of life which they to their extent and whatever their understanding can be of their own limitedness, of their mechanicality, to try to tell the possibility of being awake exists. Why not wish to try, why not have the desire to be able to see if it is a possibility for you to live in accordance with that kind of a golden rule. You see these of course are aims, how to love one, how to love each other, how to be loving towards mankind, how to understand the position of God within one how to understand man in relation to his own God, of that what is this world now for us as opportunity, to live in preparation not for heaven but to bring heaven on earth within, to seek the kingdom of heaven that is that what is atonement , to become one, that what gives freedom, that what could redeem one ,that what is Christ within, that what could be for one the solution for one's life , and that then having thought that and having come in contact with it and becoming influenced by it, that then all things will be added unto one. These realities we must face, it doesn't matter I say again if you don't like it or want to postpone it, it is the fact of your death exactly the same as the fact of being born has produced you into this world which now you have to face. There is no turning back any more , you cannot undo that what was the responsibility of someone else. You find yourself with your life as it is and you can become responsible also if you wish and if you don't , O.K., then you don't, and that is your life and nobody will ask you for an accounting but you will still be under the law of having once been born and this you might call unfortunate because it was not your wish, now ~~making~~ making it your wish you are still under the obligation to free yourself and if you don't understand it you are not free. If you think you are free, all of this

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talk, all of this Gurdjieffian ideas cannot have any meaning for you and you can continue on your worry life the way you wish, singing and dancing through life, because tomorrow we die. It doesn't make any difference as far as God is concerned because God is not served by those who are unconscious only mother nature and she is only a little part of the totality of all things happening to be on earth and limited to earth. That's her place and she will never leave it, but that what man is, the acme of creation, he has been given for some reason or other, who knows why, the possibility of an insight in the possibility of all things. He has been given an aspiration to try to place himself in the relation to his fellow man. It has been given to him to have inspiration, that is the realization of the inner life in himself, of an acknowledgement of that kind of an existence and he has been given the possibility of a viewpoint, standing on the line between unconscious and conscious, he has been permitted to see the Holy Land like Moses saw the Holy Land from the Mount Nebor, why he was not allowed to go, that was his conscience and that was his religion, why we are not allowed to go, that is our conscience and our limitation. If they keep us in our habitual way of living and our wish to remain unconscious, the Holy Land will not be for us during this lifetime, but if we are willing to leave that what now binds us and that, regardless of the cost, we will wish to continue to grow, then with that kind of prayer coming from all three centers of man his wish will be granted and there will be a possibility for him, steadily by working honestly and seriously in that what he now can consider his wish for objectivity to become aware and awake, he will, whatever there is of him, enter into an area of consciousness ultimately understanding that what not only is his requirement but is his purpose and aim and what is the requirement of His Endlessness for him. I hope you excuse me that I don't answer questions, we can always do that, there will be enough of that kind of meeting, but you have to understand the level where your questions have to come from, they have to be real, they have to be of concern to you and a concern can only come when there is a little conscience in relation to that what you know of yourself and what you know yourself to be and that it is really in you some kind of disgust or a cry wishing why should I stay unconscious, why is it for me that I have not been given

given